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WEEKLY REVIEW.

—The Evangelical Alliance have issued their invitation to Christians of all denominations throughout the world, to unite in observing the week January 7-14, 1877 as a week of prayer. They say:

"The observance of the week of united and universal prayer has largely and extensively increased; and the results have been such as not only to rejoice our hearts and the hearts of multitudes in various countries, but to redound to the glory of Him through whose mediation, and on the ground of whose one sacrifice for sin, we all have access 'to the throne of grace.'

"The times and seasons are causing deep anxiety among devout and thoughtful believers. Society is stirred with impulses and activities, the evil tendences of which cannot be doubted. Heathen and anti-Christian systems are waking up to the dangers with which the spread of the Gospel is threateniug them; wars and rumours of wars are rife among the nations; and whilst the advocates of open infidelity on the one hand, and of superstitious belief on the other, are putting forth fresh activities, the true soldiers of the Cross are called upon to maintain their spiritual warfare with closer union, with greater diligence, with more constant watchfulness, with more brotherly love, and with more fervent and united prayer. 'The Lord reigneth!' This is both the ground of our rejoicing and the strength of our hope.'

We will publish the topics next week when we hope to be in a position to announce the arrangements made in Bombay for the sucessive days of prayer.

—The yearly Report of the good work done at the Scottish Orphanage, Mahim, has appeared. There are now 32 girls and 45 boys in the Institution. The report of the examiner in Scripture knowledge is highly commendatory, and the progress of the children in other respects is considered satisfactory. The new buildings are not yet completed.

—It has been usual to elect a new Pope as soon as death has caused a break in the line of infallible pontiffs. Le roi est mort; vive le roi, could not be said when a Pope died, for three days had to elapse before the Cardinals came together to elect one of their number to succeed him. But Pius IX is afraid of some interference on the part of the King of Italy, and has therefore convened the Cardinals to choose, while he himself is yet living, a successor. But nobody is to know who has been chosen until the death of the Pope,—of course not.

—It is stated by a contemporary that "out of respect for the grief manifested by the sepoys of the 21st P. N. I. for the murder of Lieutenant Harris, the murderer will be privately hanged within the jail." An unsophisticated person would have thought that just in the degree in which these sepoys were grieved for the murder of their officer, they would have been indignant at the murderer, and would have approved of his public execution. We should think that this marked deference to the feelings of the sepoys would probably be misunderstood by them. It has often happened before now that the fine strokes of policy on which the authorities pride themselves, have been completely misconstrued.

—H. E. the Viceroy opened the new Sailors' Home on Tuesday. He regretted that he had not the opportunity of addressing the men personally; he had noticed them in the corridors and would like to have spoken to them. Instead of that he had the pleasure of addressing a select company of ladies and gentlemen. We should have thought that they for whom the building has been erected might very appropriately have been present when his Lordship made his speech. The building is said to be "the most beautiful of all the architectural triumphs of which the town can boast." It cost Rs. 350,000. Yet it can only accommodate a very limited number of sailors, 60, with 20 officers; in cases of emergency about half as many more.

—Some significant questions were asked by H. E. the Viceroy at the opening of the new Sailors' Home:

"Shall he who has so often, and so gallantly, carried us safe through all the perils of the deep, be left by us defenceless from the dangers to which he is himself exposed on land? Has he not a double claim on our sympathy and protection? If his heroism commands the one, his helplessness appeals to the other."

There is no peril of the deep that is so formidable as the peril of drink, and many more sailors have been wrecked on this rock than on all the rocks laid down on all charts. Now we know that as men are generally constituted, the temptation to drink increases with the facility for obtaining drink. The nearer you bring the gin-shop, the more do you diminish the power of the average man to abstain from that which is his greatest curse. On board of many ships grog is not served out, and Jack gets along happily, if he has kind treatment, and drinks his cup of coffee with relish. On some ships unhappily grog is still served out, and the allowance is enough to stimulate the desire for more. But the sailor arrives is port and hastens to the "Home." What is the first object he sees in the Home? A bar, furnished with all kinds of tempting liquors, inviting him morning, noon and night, every moment in fact, to invest what cash he has in the liquor that he fancies. When his money has gone, his clothes will be taken in lieu of money, until the bar of the Sailors' Home in Bombay becomes ornamented with the multifarious spoils won in this most unequal and most iniquitous conflict. It is with shame we write it, and with utter detestation of the hypocrisy that professes to supply Jack on shore with a "Home," to recognize his helplessness and need of defence and his claims upon our sympathy and protection, and then plants a gin-shop at the very hearth of his Home. We strongly protested against this thing when the last Sailors' Home was inaugurated, we have often done it since, and we once more do it, on occasion of the opening of this new edifice. The argument used is, Jack will drink, and it is better to give him good liquor at home than let him drink the bad stuff in the bazaars. Well, there is a poor prospect for reform if we take for granted that a man is irreclaimable. We prefer to side with those who say, The sailor *can* abstain, as well as others, if you do'nt crowd his path with temptation. It is also urged that there is a limit to the quantity sold to a man at the Home bar. That is to say, he is not allowed to get drunk on the premises. He can drink up to the verge of intoxication; he is then pretty sure to go out and drink in the bazaar and come home drunk. So that the gin-shop in the Home is just a crowning temptation added to all the others. Let it also be borne in mind that the profits on the bar are an important part of the Master's or Steward's profits, and it is greatly to his interest that every body in the Home should drink. If the gin-shop is to be retained, let us be honest and dismiss the word Home, and call it the Sailor's Public or the Seaman's Grand Boarding-House or something of the kind.

—A great many of the poverty-stricken families of the Deccan are flocking to Bombay, imagining that the further they get away from the famine districts the better it will be with them. But they soon find that they have made a mistake. We do not know whether it is owing to this immigration that the rate of mortality is rising weekly.

—The *Indian Mirror* is much pleased because the Pope has generously, graciously and in the genuine spirit of the religion he professes, performed a requiem mass for the repose of the souls of all his enemies who while living contributed to bring about his spoliation. The *Mirror* does not profess to believe in prayers for the dead. Still this seems to him most noble and charitable, and he recommends Roman Catholics to imitate it when they speak of such men as Garibaldi and Bismarck. But the very Pope who prays for the repose of his dead enemies, will not concede that a man who speaks favourably of Garibaldi, Bismarck or the King of Italy is worthy of the name of Catholic. Quite recently he has spoken with the utmost bitterness of those whom he calls his enemies, but whom millions regard as the deliverers of Italy. In the days of our Lord there were men who spent large sums in rebuilding and adorning the tombs of the prophets, while they pursued with uncompromising hostility those of their contemporaries in whom dwelt the spirit of the prophets. "The genuine spirit of the Christian religion" does not permit us to wait until our enemies are in purgatory before we care for them, and does not define charity as the offering of an idle prayer for such.

—A friend in Calcutta writes to us as follows:

The week of special services held by the united Presbyterian, Baptist, Congregational, and Methodist Churches in Calcutta, beginning on the 11th and closing on the evening of the 17th inst., proved very successful so far as visible results were concerned. No less than forty six persons during the week publicly asked for the prayers of Christian friends, and most of these professed to find the peace which they sought. At every meeting a direct call to immediate decision was made, and awakened persons were not only asked to rise in the congregation, thereby signifying both their desire for salvation and their purpose to seek it but also to retire to the inquiry room where Christian friends met them to converse and pray with them.

One great advantage which these meetings had over similar meetings in the past, was found in the fact that so far as human guidance was concerned, one hand directed all the services. On former occasions the city pastors took turns, and hence it often happened that the policy pursued at one meeting was quite reversed at the next, and no momentum was gained in any one direction. During the recent services a much better plan was followed. Col. Haig presided at all the evening meetings, and having had no little experience in evangelistic work, he was able to adopt a practical and effective method, *and to adhere to it*. Another advantage, too, was found in the more direct appeals made to sinners to decide the question of renouncing sin and turning to God on the spot. This policy proved so successful, and was attended by so very few of the dangers which had been anticipated, that large numbers who never before could approve of invitations to stand up, come forward, retire to an inquiry room, etc., now cordially approve of such methods. In short, these meetings have done much to put the Calcutta Churches in a better attitude for Evangelistic work than they have ever been before.

A series of morning meetings for conference and prayer were also held, such topics as the Ministry of the Holy Ghost, of the Word, the Gift of Power, Prayer, Consecration, etc., being discussed from morning to morning. The attendance at these meetings was large, and increased during the week. As to results, there was no tangible fruit on which an estimate could be based, but very many expressed their gratitude for the blessings received while attending the meetings.

—We have much pleasure in acknowledging receipt of "The Bombay Christian Almanack for 1877." It seems to have been prepared with a great deal of care, and we cordially recommend it to all our readers who wish for an Almanac (we must be allowed to spell the word without a *k*.) There is a beautiful illustration of a Hindoo temple-car; a handsome picture of Nigara falls; and many other well-executed cuts. There is a large amount of useful and interesting matter. The Calendar is very complete. There is copious information regarding the varions matters that one looks for in a publication of this kind. The most remarkable fact about it is that it only costs 8 annas. It is published by the Bombay Tract and Book Society.

—We hope soon to notice some other publications, copies of which we have received.

THE CENTENNIAL EXHIBITION.

A friend in America has obliged us much by sending the following interesting particulars of the Exhibition:—

The World's Fair, or grand Centennial Exposition at Philadelphia, closes to-day, Nov. 10. So far as numbers are concerned, it has been a success. During the six months that it has been open there have been not far from *eight millions* of paid admissions. The visitors have come from all parts of the country. A large proportion of them travelled more than 500 miles each, in going and coming. It has been truly a national affair; not one of merely local interest. All parts of the country were represented; some of the more distant states making the most elaborate display. This was specially the case with the states of Kansas and Arkansas.

The transportation of these millions has furnished new illustrations of the power and efficiency of the system of railways in operation in this country. During the last half of September, the Pennsylvania railway transported half a million passengers between New York and Philadelphia, a distance of 90 miles; and so far as we are informed, not an accident, causing loss of life, occurred. There were about 60 trains a day passing between the two cities.

The lines of the same railway extend west from Philadelphia to Pittsburg between 300 and 400 miles. One day there were trains passing any point on this line every fifteen minutes. There was one monster train from Pittsburg to Philadelphia which consisted of 130 carriages, with nearly 100 persons in each carriage. It was run in ten divisions of thirteen cars each.

The street cars (the tramways) also showed their capacity. On the 28th Sept 125,000 persons were carried on *one* line only. This was about five miles of double track. One other line carried 75,000; and there were still others. All these are in the city and running to the exhibition grounds. One was continually reminded of Dan xii. 4. "Many shall run to and fro and knowledge shall be increased."

Thus the exposition has been a school for large numbers of the people. All classes of the community have been there. Colored people were not infrequent among the visitors. Farmers and mechanics were there, examining the various exhibits intelligently, by the side of the professional man, and the teacher. A servant-girl travelled 350 miles to visit the exposition. Her mistress gave the requisite leave, very readily; saying that the trip would be worth as much to the girl as a term at school, and the term at school she would not take. There is no small educating influence even in a rapid view of the treasures of art there assembled, and of the various products of different parts of the land and the world.

The people themselves were a study. On the evening of Sep. 23, fire-works were exhibited on the grounds. From the number of admissions on that day it is concluded that a quarter of a million spectators were within the enclosure; and it is thought that there were as many more viewing them from outside. The largest number even gathered to witness such a display in Europe is stated to be 173,000.

Though such masses of people were assembled within a comparatively small space there was no confusion, no rioting. Each one seemed to know where he wished to go, and patiently awaited his turn for a passage upon the crowded cars, or by one of the numerous carriages that were fully patronized. We spent the night but a short distance away from the grounds, and there was no noise to disturb us in our quiet rest. I did not learn of any accident, or serious injury in all that vast mass of people.

The quiet good nature of the crowds was a constant wonder. Often there would be a-good many about the same single object. Each one appeared to realize that every one else had the same right to be there, and to examine the object; hence I saw no pushing, no crowding, I heard no angry words. If one wished to get a nearer view of the object he would quietly wait till some one moved on and then would gain his position with little trouble. It was sometimes necessary to get through a crowd, but it was easily done with a pleasant word and a quiet request. It was entirely a self-regulating crowd. Policemen were numerous, but their principal business seemed to be to answer questions, and to direct people whither they wished to go.

The people had a general appearance of being intelligent. They did not act as if they had come there simply to be amused; rather, as if they had come to learn what they could. Many had note books in hand and these were in constant use. The writers were apparently treasuring up facts for study and reflection elsewhere; and for conversation and discription at their homes. Every village news-paper seems to have had its "special correspondent;" and in multitudes of neighbourhoods the scenes will be rehearsed during this winter, for the benefit of those who could not go.

One feeling induced by a few days spent among the crowds was, that the people of these United States are, to all intents *one* people. You could see no distinction. The same objects seemed to attract the attention of all. You could enter into conversation readily. The first one spoken to, and replying agreeably, you find to be from Ohio, the next from Illinois, the next from Arkansas, the next from Maine, and so on. There is no sectional rivalry. All meet as brothers, as having a common pride in a common country.

It was also easy to perceive that many of those met there were followers of the Saviour; a casual remark would often show a brother or sister in Christ. I am not aware that there were any regular religious exercises held on the grounds. One day at noon, I was passing through Machinery Hall to an engagement, when I heard singing, and saw a number of people together. I came near enough to hear the words,

"A charge to keep I have" &c.

It was sung by men's voices, and though I could not stop to learn definitely, I concluded it was a meeting held by a Young Men's Christian Association. It was suggestive at least, to hear those words sung in a building that we might readily consider a very temple of mammon. The time is coming when upon the bells of the horses shall be read "Holiness to the LORD."

One comes away from this very interesting exhibition with renewed confidence in the gospel as the power of God. The language comes fittingly; "the earth is the Lord's, and the fulness thereof." He is bringing the nations closer and closer together. We can regard such expositions as an important method of shewing men, how much alike their needs are; of teaching men from other lands great truths; of showing them what the gospel of Christ is doing. It has been a lesson to the world that this great exhibition has been regularly closed on Sunday.

H.

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SATURDAY, DECEMBER 23, 1876.

CHARLES G. FINNEY.

Mr. Finney, who died in August of last year, at the age of 83, was educated for the bar. At the age of 28, when just entering upon the practice of his profession in the State of New York, he was converted and immediately thereupon felt that he was called of God to devote himself to the ministry of the Gospel. The only preaching that he had been accustomed to hear, was Old School Presbyterian, described by him as Hyper-Calvanistic, and indeed as nearly approaching fatalism. At the very time of his conversion he was led to see that this system did not do justice to all the teachings of Scripture, and he adopted views akin to those that were subsequently known as New School. He believed that the commandments of God expressed the will of God regarding man, and that God did not command anything for the doing of which the requisite power was not proffered. He became a preacher of righteousness such as the world has not often seen, exercising a power most marvellous while setting forth the very truths that are most unpalatable to the natural heart. Converted in 1821 he speedily entered on a course of revival preaching, the narratives of which constitute a book of almost incomparable interest. He had a profound sense of man's responsibility, and the most harrowing convictions of guilt were wrought under his ministry. He cried aloud and spared not, and showed men their sins with great dialectic power and with the utmost fearlessness. He was as much a man of prayer as he was a preacher; and looked for no success except as an answer to prayer. During the last half of his ministry he was Professor of Theology at Oberlin, Ohio, and spent half of every year in giving theological instruction in that Institution. While deeply realizing the accountability and guilt of man he had very elevated views of the privileges of the believer. The writer of this remembers the impression produced upon him by reading some of Mr. Finney's papers on holy living in the *Oberlin Evangelist* thirty years ago. Mr. Moody has quite recently spoken of the benefit he has derived from reading Mr. Finney's Memoirs, especially as regards the necessity of a very emphatic setting forth of God's claims upon men, and of their guilt in resisting these. Mr. Finney had to encounter a good deal of opposition from ministers in the early part of his course; but all these died out in time, and there can be no question that he has exercised a most powerful and beneficient influence on the ministers of the United States. He twice visited England, and wherever he laboured there were revivals of religion.

The following extract will give an idea of the kind of instruction that he was accustomed to address to the awakened. A mistake is often made by *addressing them as though the very fact* of their taking an interest in the subject, was evidence of their having the smile of heaven, and thus the burden of conviction is taken away before God has taken it away.

"Sinners were never taught in these revivals that they needed to expect conversion in answer to their prayers. They were told that if they regarded iniquity in their heart, the Lord would not hear them; and that while they remained impenitent, they did regard iniquity in their hearts. I do not mean that they were exhorted not to pray. They were informed that God would require them to pray, but to pray in faith, to pray in the spirit of repentance; and that when they asked God to forgive them they were to commit themselves unalterably to his will. They were taught expressly that mere impenitent and unbelieving prayer, is an abomination to God; but that if they were truly disposed to offer acceptable prayer to God they could do it; for that there was nothing but their own obstinacy in the way of their offering acceptable prayer at once. They were never left to think that they could do their duty in any respect, could perform any duty whatever, unless they gave their hearts to God. To repent, to believe, to submit, as inward acts of the mind, were the first duties to be performed; and until these were performed no outward act whatever was doing their duty. That for them to pray for a new heart, while they did not give themselves up to God, was to tempt God; that to pray for forgiveness until they truly repented, was to insult God, and to ask him to do what he had no right to do; that to pray in unbelief, was to charge God with lying, instead of doing their duty; and that all their unbelief was nothing but a blasphemous charging of God with lying. In short, pains were taken to shut the sinner up to accepting Christ, his whole will, atonement, official work and official relations cordially and with fixed purpose of heart, renouncing all sin, all excuse-making, all unbelief, all hardness of heart, and every wicked thing, in heart and life, here and now and for ever."

In another place, he says:

"I was obliged to take much pains in giving instruction to enquirers. The practice had been, I believe, universal, to set anxious sinners to praying for

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a new heart, and to using means for their own conversion. The directions they received either assumed or implies that they were very willing to be Christians, and were taking much pains to persuade God to convert them. I tried to make them understand that God was using the means with them, and not they with Him; that God was willing and they were unwilling; that God was ready and they were not ready. In short, I tried to shut them up to present faith and repentance as the thing which God required of them, present and instant submission to his will, present and instant acceptance of Christ. I tried to show them that all delay was only an evasion of present duty; that all praying for a new heart was only trying to throw the responsibility of their conversion upon God; and that all efforts to do duty, while they did not give their hearts to God, were hypocritical and delusive."

CONSCIENTIOUSLY WRONG.

Is it any justification of a man who acts wrongly that he believes himself to be acting rightly? can two men, having entirely different views of what is right and acting accordingly, be both right inasmuch as both have obeyed their convictions? Does not Paul in Rom. xiv. and 1 Cor. viii. intimate that they may be? One Christian believed that he could eat meat even though the butcher had first offered it to an idol, and he ate it without scruple; another believed that it was wrong to do so, and rigidly abstained from the meat; and Paul said they should respect one another's convictions. One converted Jew believed that he should still keep the Jewish Sabbath, (as well as the Lord's day,) and kept it accordingly; another believed that Christians had nothing to do with laws or usages that were peculiarly Jewish, and would not keep the Jewish Sabbath; they were not to judge one another. Does it not appear from this that the path of duty is the path of one's convictions? Two servants have different conceptions of what the master would have them to do, and one does just the opposite of what the other does; when the master calls one of them to account, may it suffice to say that he acted conscientiously? Does not Paul teach that it may?

Let us consider what those matters were to which the apostle Paul refers, and then we will be *in a better position to understand the principle* involved. In the first place they were matters of comparative indifference. To eat meat or to abstain is not a question of prime importance. To keep Saturday as a day of rest after the new dispensation had been introduced, or not to keep it, is not a question that affects a man's moral character or his relations to God, provided he is loyal to Christ in all things. The transition from the Mosaic to the Christian dispensation could not be at once effected without giving such a shock to Jewish prejudices as would have effectually hindered the progress of the Gospel, and so a number of the old usages and habits of thought remained with the converted Jews and were only by degrees laid aside. There was room for a difference of opinion with regard to these; Paul resisted Peter with regard to a matter which he considered of higher consequence, namely, the ceremonial separation of Jewish and Gentile converts; but there were other matters not involving any serious consequences about which the early Christians could conscientiously differ, without grieving the Spirit. If a man thought it wrong to eat meat that had been devoted to an idol, and was led by the example of another Christian to eat it, in spite of his own conscientious scruples, he then grieved the Spirit and was in danger of being left to himself. (1 Cor. viii. 11.) The other Christian had no such scruples, and would have had the sanction of the Spirit in eating, if it had not been for the bad effects his example might have. The principle then is this, that where there is not such a clear expression of the will of the Master as would make a particular course of action imperative, and in a matter of comparative indifference, the Spirit of God makes a man's conscience his rule of action. But this does not affect questions regarding which there is a distinct revelation of the Lord's will. The Pharisees thought they were doing God service when they persecuted Christians. Paul verily thought with himself he should do many things contrary to the name of Jesus of Nazareth. The only true standard of right and wrong is God's expressed will; and every man is responsible for having convictions differing from God's instructions. Men are very fond of imposing their own opinions upon God; they easily persuade themselves that a certain course is duty; but they have no right to entertain such a persuasion, until *with unbiassed will* they have referred the matter to God. As a general rule, the strength of men's convictions is the measure of their alienation from God. God undertakes to let all know what he would have them to do, on the one condition that they be willing to do all that he may show them and to abandon all he may forbid. Men make an idol of their own will; they do not allow it to be tested in the way of an unreserved reference to God; the more they obey it the more they persuade themselves that it is right. Here is a soldier under authority; he obeys in all things the officer over him; in fact he is a pattern soldier; only it happens that the army of which he is a member is fighting not for but against the sovereign. The excellence in his obedience is only an enhancement of the power of the rebel army. Thus it is with multitudes of systems and creeds, the votaries of which are most zealous, energetic, conscientious; but they are not serving God and they are without excuse, just in the measure in which the truth is within their reach. Before I obey my conviction I am bound to ascertain whether my conviction corresponds with God's will. Shall the sinner say at last, I believed it to be thy will? God will reply, Who told thee? To whom didst thou go to learn my will? Am I not a God at hand? Have I failed to give thee any needed opportunity of knowing my will? It is thine own will that has led thee astray, and then hast given to thine own will the honours due only to me. If any man will do my will, the same shall know. Many deceivers have gone out into the world; try the spirits. Prove all things.

A SAVIOUR FROM SIN.

We have received from Australia a volume entitled "Caulfield Addresses," being a report of the addresses delivered by ministers and laymen of different denominations, at a Conference that was held in August 1875, at St. Mary's Caulfield, the Rev. H. B. Macartney being Chairman. The opening address on Holiness is by this gentleman and is in many respects interesting and valuable. On the second day the Dean of Melbourne gave an address on this subject: "Scripture revealing the Lord Jesus as a Saviour from sin." In an address on this subject we naturally expect to find Christ exalted in the particular capacity mentioned, the capacity to save sinners from their sins. If the subject had been, "Jesus revealed as the vanquisher of physical disease," we would expect to see it set forth how completely, how constantly, how gloriously he cured all the diseased that were brought to him in the days of his humanity. If the subject had been "Christ revealed as the Vanquisher of demons," we should expect the discourse to show the facility and completeness of his victory over the spirits that met him in the possessed. If the subject had been "Christ revealed as Wisdom," we should expect a vindication and illustration of the victories which he obtained over the wisdom of this world. And when the subject is Christ revealed as a Saviour from sin, we expect of course to see it demonstrated that Christ *is* a Saviour from sin. But the discourse to which we refer begins by showing that Christ *is not* a Saviour from sin, but *is to be* such. The Dean states at the outset:

"If every Christian man—from the death of St. John to the present time—were to declare that he had obtained a perfect victory over indwelling sin, while an inspired apostle says, 'I delight in the law of God after the inward man, but I find another law in my members warring against the law of my mind and bringing me into subjection to the law of sin which is in my members,' we must receive the testimony of the Word, and reject the declarations of men."

If Paul after having been in the school of Christ for 15 or 18 years, favoured with signal manifestations of the glory of God, caught up to the third heavens, and used by the great Head of the Church as no other man ever was, if after all the work of the Spirit of God in his heart, his earnestness, his watchfulness, his self-denial, his prayer-travail, his diligence to maintain a conscience void of offence towards God and towards man, if after all this he had only got so far as the person described in Romans vii., sold under sin, brought into captivity to the law of sin, doing evil in spite of his own convictions, carnal, domineered by a body of death and piteously crying out for a deliverer, then surely we cannot speak exultingly of Christ as a Saviour from sin. It is as though the Gadarene from whom Christ had undertaken to banish the legion of devils, should have gone back to his friends with a score or two of that legion ever and anon compelling him to break out into violence and throw stones at people. Can we invite the world to come and witness such tokens of Christ's saving power? Shall we say to men, Come, see what power and readiness to save from sin, dwell in Christ; you need a Saviour from sin; one who knows how to redeem you from all iniquity, to cleanse your heart from all its impurities; come and see those who have been treated by him; come and look upon the great Apostle Paul, and let him tell us how far the Saviour has succeeded in saving him from sin. They hear our invitation, they come, and what do they behold? A living man chained to a dead body, declaring in tones of anguish that he is carnal, sold under sin, compelled to do the things that he hates, and crying out for a deliverer! Can we expect men to be much impressed by our proclamation of Christ's power to save, when such are the fruits of his salvation?

With all due respect for the Dean of Melbourne, we submit that the apostle is not there giving a picture of himself at all. In these eleven verses (13-24) there is not a single reference to Christ, and not a single reference to the Holy Spirit, and not a single reference to the Gospel. The object of the portrait is to show what the law can do *in contrast with* what Christ can do. He is talking about *the law*, what it can do and what it cannot do. In the 25 verses of the chapter the word law *(nomos)* occurs 19 times and the word commandment *(entolé)* 6 times, just 25 in all. The law, he says, may approve itself to the judgment as holy and just and good and every way worthy to be followed; it can show men the beautiful pathway of God's will, and show them the odiousness of the ways of sin and death; but what man wants is something very different from this; not knowledge of God's will but power to do it; not knowledge of the evil of disobedience, but power to turn from it. The knowledge simply reveals the fetters by which he is bound, the captivity in which he is; by the commandment sin is made to appear exceeding sinful. When the commandment came (Paul says) sin revived and I died. Here he puts it in the past tense. Afterwards, to make it more graphic, he puts it in the present. As though he said, Do you want to know what the law will do for you? it will show you the far-reaching claims of God, overwhelm you with convictions of sin, strip you of your vain subterfuges and excuses; it can make you profoundly miserable in the consciousness of your need of a divine power within you, to manumit you from the bondage of sin; but more than that it cannot do. Here am I; take from me the Spirit of God; take from me the knowledge of a living present Saviour, and what am I? a man enlightened as to the claims of God, as to my obligations, as to the evil of sin, the beauty of holiness, but without any power to be what Christ would have me to be.

That power is in Christ, and becomes available by faith. What the law could not do, in that it was weak through the flesh, the opposition of our nature, God accomplishes through his Son. The law of the Spirit of life in Christ Jesus hath made

me free from the law of sin and death. Christ makes free. He takes man where the law leaves him, and gloriously emancipates him. We have servitude in chapter vii; freedom in ch. viii.

Yes, thank God, we are in a position to vindicate the power and grace of the Lord Jesus Christ and give abundant evidence that he is, for all who have the faith to avail themselves of this power of his, able to save men from their sins. The question does not relate to the ability of the Christian. Our sufficiency is of God, says Paul. Jesus himself said, I can of mine own self do nothing. It is a great mistake to say that freedom from sin is incompatible with humility. Rather say, that sin and humility are incompatible. There is no better expression of humility than this: 'I can do all things through Christ who strengtheneth me.' As we have often said, the best preparation for the reception of Christ's redeeming power, is the knowledge of our own depravity. When I am weak, then am I strong.

Of course, if Christians do not believe that Christ is now willing to give them complete victory over sin, they will not have such victory. Our experience is according (1) to our belief in Christ's readiness to bless, and (2) to our consecration. We must also have a clear conception of what it is we are asking from the Lord. We must know the bondage before we can know the liberty; know the power of sin in order that we may have something like a suitable apprehension of the greater power of Christ in subduing it. We cannot but regard it as a grievous depreciation of Christ, to deny his present power to save from sin; and we anticipate that the Church will never be in a position to wage successful warfare with the Prince of this world, until she glories in that power and counts all but loss for the realization of it.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

DEAR SIR,—After perusing an interesting letter, in your heart-stirring paper from Miss Anstie with reference to the fulfilment of the promise in her happy experience "The prayer of faith shall save the sick," I would try, in humble dependence upon the guidance of the Holy Spirit of God, to guard your readers against an error which has been fraught with much evil.

This is evinced from time to time by the prosecution of some who, despising all means, except what is recorded in James v. 14th and 15th verses, (and not having the faith—"For all men have not faith," such faith which is acknowledged of God as in Miss Anstie's Case) are presumptuous, and death following as a result of their neglect of the evident means of relief which God had placed at their disposal, are moreover properly punished by the administrators of the law of the land for their neglect of their sick.

God will not lead His people to have faith in impossibilities. Dr. Henderson, late medical missionary to China, said to his wife "Do you know, I have never lost a patient for whom I have been specially drawn out in prayer. If I can plead for their recovery with earnestness, I *know* God will restore them; but I feel sometimes as if He said to me, I cannot grant this prayer for restoration, only that they may be made ready to die." Such child-like faith and conviction that God hears every petition may be put to the test by every one and I can set my seal to the faithfulness of the many and blessed promises, that God is the hearer and answerer of prayer and verify the above statement of Dr. Henderson in my own blessed experience.

As examples of how God delights to answer believing prayer in granting what to us may seem impossibilities, permit me to narrate two short incidents which have recently occurred in our daily practice here.

The first is the case of a Brahmin patient of Palpunabapuram, whom I was asked to visit by the native magistrate. On enquiring from him the nature of the case, he told me that in the circumstances he felt disinclined to give me the trouble, as the native physicians had given up the case as hopeless, the patient having been unable to speak or move for 15 days, from an attack of Apoplexy. I said to him, "it may be a comfort for the friends to receive a visit, though humanly speaking there is little hope of doing good. But you know that it is God who bringeth down to the grave and raiseth up again, and it may be God's will for His glory to restore him."

It was night when we reached the town, yet both the house and part of the street were full of Brahmins. It was a case of Hemiplegia, accompanied by long standing Epilepsy, and frequent Epileptic convulsions. He had recovered consciousness but could not speak. The right side of the body being paralysed, he had no sensation or power of motion in that half of the body.

Jesus Christ, the great physician, was clearly placed before him, and a short narration of His wonderful miracles upon those who believed upon him, given, and he was invited to put his trust in Jesus for the salvation of his soul, and then of his body. He seemed to be wonderfully hopeful of recovery, now that he believed in what we told him. An earnest prayer that God might be glorified in the restoration of this man, (if according to his will), was offered up in the house, and again in the street by one of the students of the training class for Dressers. God heard that prayer,—for that month and the succeeding (during which he was taking medicine) no Epileptic fits came though on the day we visited his mother said He had them—"a hundred times in the day," "and the patient had no return of the apoplexy, and was able to walk 28 days after." During this interval, I had frequent conversations with him. He was connected with the law courts and having so early got back the power of speech, he argued very voluminously upon the theory which he and many here try to maintain that there is only one God, but that all others are emanations of His Divinity. But he admitted that his many offerings and prayers had been for nought, until we prayed to God in the name of Jesus Christ for him. Of course immediate use of means was adopted, with the believing prayer—and I may here state that not long ago, whilst visiting another patient near his house, he came to see me with a woeful countenance, telling me that he was much depressed because he had a return of his Epileptic fits. I told him (what I knew to be true) that he was forgetting about Jesus Christ, and the concerns of his soul, and that, doubtless, this was sent to remind him; at the same time I ordered the medicine *which had been discontinued to be again taken.* I have not heard of any further recurrence of the fits. He can walk better than most hemiplegic patients do after six months' treatment, but the remarkable thing is the speedy recovery, with tendency to relapse on the disuse of the means of grace, and the ordinary means which God by His wisdom has taught men to use, from his hereditary complaint of Epilepsy.

Other two cases more shortly narrated will show clearly that the two are meant by God to go together. A Tashildar's daughter was brought from the south near Cape Comorin nearly dead from Typhoid Fever. Many Vythians (Native doctors) had given up the case, and a Sircar Dresser had treated her for the disease from which she was suffering, but in vain. Prayer was earnestly offered up, and during the time of prayer my mind was directed to what the cause was, and we immediately proved the same to be correct, by giving a large enema with suitable medicine, and detaching 2 large living lumbricord worms. The child recovered rapidly, was propped up, and married a month afterwards,—as every arrangement had been made,—and is now well. We have in Hospital a case of Liver disease with extreme dropsy, relieved by tapping. This man was earnestly prayed for, a week ago, *and* tapped. I believe he would not in human probability have been alive today, otherwise; he is now gradually improving. This man said when we were talking to him about having faith in Christ, as the former man showed,—"it will do if you touch me, I will get well."—We directed him to *Christ*, who by a touch opened the eyes of the blind, and by a word raised the dead.

Perhaps these cases may help in the use of prayer *combined with means.*

"There are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal."—Yours very sincerely,

T. S. Thomson,
L. R. C. P. and L. R. C. S. E.
Medical Missionary,
Neyoor, S. Travancore.

NOTICE.

Received from "Egutpoora" for the Rev. N. Sheshadri's Famine Relief Rs. 20 for December. From "one who hopes others will do likewise," for the Refuge for fallen Women, Rs. 100.

We shall be obliged if sums thus forwarded be addressed to the Rev. Vishnu Bhaskar, Anglo-Vernacular Press, Tank Street New Nagpada. Bombay.

Epitome of News.

SATURDAY, DECEMBER 16.

—*Times of India:* "Captain Cavagnari, the Deputy Commissioner of Kohat, proceeds on Political duty to the Thall Kuram Border. Captain Chapman, of the Quarter-master General's Department, accompanies him. Private letters from Kohat state that there will be no expedition against the Afridis, only they will be more carefully blockaded. This disappoints them of neighbouring sympathy."

—Same; Kurrachee, 15; The Khan of Khelat declines to permit a railway through his territory, consequently the order for a survey is countermanded. Major Browne has been directed to select eight men to survey this side the Bolan Pass. The officers brought from Gwalior, Punjaub, are ordered to return.

Mr. Froude, Executive Engineer, has been reduced to the lowest grade, for permiting a railway accident.

Mail steamer Puchumba, due on Monday last, has broken down. The passengers arrived only to-day in a native boat.

A police chief constable has been sentenced to twelve months' imprisonment for dislocating a prisoner's neck for the purpose of extorting a confession.

The Nawab of Rampore is sending one hundred elephants to the Imperial Assemblage at Delhi. There will be more than one thousand present altogether.

—*Times of India*: "On Thursday night last, at about 11 o'clock the body of an old Mahomedan woman, named Fatmabee, was found lying on the Byculla Flats. It was observed that the woman had died of strangulation with a handkerchief that was tied round her neck. It appeared that the woman had, in company of her grandson, arrived here from Shanoor some eleven days ago, with a view to proceed to Mecca on a pilgrimage. She arrived too late for the steamer that was to leave for Mecca, and consequently had put up at the Moozufferkhana until she secured a passage by another steamer. She had on her arrival here—after disbursments of her current expenses—about Rs. 6 remaining in her purse, and had a hoondee on a native firm Rs. 68. Two Mahomedans, named Abdool Rahimon and Imam Jahi-lealias Shaik Hoosein, somehow or other got scent of these petty possessions and tried therefore to cultivate acquaintance with the woman. The former offered her the inducement of an employment at Rs. 4 per month and asked her to accompany him to *Mama Hajamee* to say prayers and to partake of a dinner that he had specially ordered to be prepared for her and her grandson. They all proceeded towards the railway crossing near the Byculla Flats, from where the grandson of the woman was deliberately kept out of the way by Shaik Hoosein. The old woman and Abdool Rahimon proceeded onwards towards the Flats, and it is believed that Shaik Hossein joined his friend afterwards in the commission of the atrocious crime."

—*Bombay Gazette:* "The overland telegraph line between England and India has been interrupted, so that all Government work is now thrown upon the Red Sea Cable," (Communication has since been restored,)

—Same; "A letter has, we learn, been received lately in Bombay from the Executive Committee, Moody and Sankey meetings, dated Chicago, Oct. 30th, denying very emphatically that any quarrel has ever taken place between Messrs. Moody and Sankey."

The report has had time to get twice round the world, and is probably still on its travels. The falsity of the report was shown at the time.

—Same; Ahmednuggur; "The trial of the miscreants who robbed the mail on the night of the 23rd of September last and committed the murderous assault on Framjee Nusserwanjee, the Deputy Collector, and his two companions, came on during the present Sessions before Mr. Bosanquet and two native assessors, and two out of the four—namely, Tookia and Jamalia—have been found guilty and sentenced to transportation for life."

—The *Sind News* mentions the death of Mr. Smart, Postmaster of Kurrachee, a zealous and valuable servant of the Postal Department.

MONDAY, DECEMBER 18.

—*Times of India:* General the Hon'ble William Arbuthnot, R. A., whose death is announced in this morning's telegrams, was a Peninsular veteran. He entered the Army in 1804, and served throughout the Peninsular campaigns, including the passage of the Domo, and the battles of Oporto, Talavera, and Bussaco. He had retired on full pay. General Do-

veton Hodson, C. B., of the Madras Staff Corps' whose death is also announced, served in the Goomsoor campaign in 1836. Also in the Indian mutiny campaign in 1858-59, including the battle of Banda, assault and capture of Jheen Jung, affair of Kabrai, action near Kirwee. forcing of the Punghatee Pass (medal with clasp for Central India.)

—H. E. the Viceroy landed Saturday evening. Several columns of to-day's papers are devoted to the account of his reception by the lieges, and of his reception of the lieges at the Secretariate.

—The Governor of Madras proceeds to Delhi by way of Calcutta.

—A native gentleman named Sabapathy Chetty, residing in Black Town, Madras, has engaged the services of a few barbers on a liberal salary, to shave the heads and other superfluous hair of the thousands of villagers now swarming in Madras, as these poor people are unable to pay for the services of a barber. This act, according to the Hindu Shastras, is considered a charity equivalent to the distribution of cows to Brahmins. It is at least equal to that.

—The *Bombay Samachar* discusses at great length the propriety of establishing a Leper Hospital in Bombay, and considers the appropriation of the Rs. 3,000, laid aside for that object, to fire-works and illuminations as a misdirection of His Royal Highness the Prince of Wales's charity.

—*Bombay Gazette:* "If Lord Lytton wishes to give Sir Philip Wodehouse a proof of the sincerity of his congratulations on what has been already done, he ought to leave this Government unshackled to carry out its own public works policy; and, more particularly, he should reconsider the decision of the Government of India not to sanction the construction of the Dhond and Munmar Railway. The commercial and military importance of this line we need not dilate upon; but we would also ask the Government of India if it is not desirable to employ the immense stock of labour now at command on some great work that will be of permanent value instead of compelling the district officers to fritter it away on petty works many of which must become useless as soon as the country gets its usual supply of rain. This argument applies in the case of the Ahmedabad to Ajmere Railway as well as in that of the Deccan Chord Line."

—The Madras Government expect to spent 88 lacs in Famine Relief in that Presidency.

Tuesday, December 19.

—*Bombay Gazette:* "The result of the Bombay University examination just concluded is that 203 candidates were declared successful at the matriculation examination. The number of candidates was 1,152. This is going from bad to worse; the result is very unsatisfactory."

—The *Times of India* says: "The Cowasjee Jehangir Latin Scholarship was won by a pupil of the Bishop's School, Poona, thus for the first time breaking the tradition which assigned it almost as a matter of course to St. Mary's Institution. The two Juggonath Sunkerset Sanscrit Scholarships were won, the first by a pupil of the High School at Rutnagherry and the second by a boy from the Poona High School. The Ellis Scholarship for proficiency in the Guzerati language was awarded to a student of the Surat High School; and the prize for "General Knowledge" was won by a pupil sent up by the Parsee Boarding School at Bandora. So far as Prizes and Scholarships are concerned the mofussil has this year completely beaten Bombay out of the field."

—Lord and Lady Lytton yesterday visited the School of Art, and testified great admiration for the skill in pottery shown by Native students. They also visited the Alexandra Native Girls' Institution.

—The *Rast Goftar* remarks as follows on the proposed misappropriation of the amount set apart for a Leper Hospital in Bombay:—"Each of the members of the Proclamation Committee is well able to contribute five thousand rupees apiece if they wish that the event of New Year's Day should be celebrated with becoming splendour. Instead of doing this, however, they have shown a disposition to trench on an amount laid aside for the relief of a miserable section of the population.

—Sunday morning, a front brake-van and a first-class passenger carriage attached to the Jubbulpore mail train ran off the rails at Allahabad station. The van fell on its side. One end of the carriage was broken; no other injury. Sir Jamsetjee Jejeebhoy and friends were in the injured carriage, but escaped uninjured.

—One of the two alleged murderers of Fatmabee, woman, whose body was found on Thursday night last at the Byculla Flats, was arrested on Saturday last by the detective branch of the police. The man's name is Imam Sahib alias Shaik Hoosein, a buggy-driver.

Wednesday, December 20.

—*Times of India*: "Yesterday afternoon, another of those mills which are going far towards making Bombay the Manchester of India, was formally opened. The mills in question are situated on the Mount estate, and extend over an area of 80,000 square yards. The spinning mill is a three-storied building, and is 415 feet in length by 99 feet in breadth, while the weaving shed is 232 feet square. The boiler-house is a two-storied building and is 90 feet long and 50 feet square, and contains boilers, all fitted up with the latest improvements, while the tank adjoining, which is divided into three compartments, is the largest in Bombay."

The engines are of 900 house-power; there are 50,200 spindles; the name is the Sassoon Spinning and Weaving Co.'s Mills.

—The number of people employed on Famine Relief Works in this Presidency was last week 254,996 against 222,222 in the previous week. The price of grain is falling.

—*Times of India:* "Yesterday evening the annual tea meeting of the members of the Methodist Church was held at the Town Hall. There were a great many people present, and by the time the proceedings commenced the Hall was nearly full. After those present had partaken of tea and cakes, addresses were delivered by the Rev. Mr. Row and the Rev. Mr. Brake. Between the addresses hymns were sung by members of the choir, and Mr. Locke Gray very kindly played a solo on the organ. Owing to the numbers present the Hall was rather hot, but, notwithstanding, a very pleasant evening was passed. The meeting broke up soon after ten o'clock."

—The *Times of India* has begun to receive letters from Bulgaria from a Mr. S. B. G. St. Clair who says: "I know *Islam*, and therefore can say that there exists not in this world, either a "meek" or a "furious" Mussulman, because every Mussulman is bound by his faith to be just. And a just man can neither be a *furious* nor a *meek* creature. Khalid Eben Valid and Abu Obeidah are types, the former of the stern, not ferocious, and the latter of the just, not meek, Mussulman. Unfortunately, the leaven of the times of the crusade still remains, and only Englishmen who have lived in Mussulman countries and studied the *Koran* do know what a great and solemn religion the religion of Islam is; and how noble are many of its tenets, and how peaceable and just are these very Mussulmans whom ignorant people fancy to be blood-thirsty madmen."

—*Poona Observer:* We regret to record the death of Mrs. Eames, the wife of the Chaplain of Kirkee.

Thursday, December 21.

—*Times of India*: "At the B, A. Examination, 39 students have passed, and out of this number 26 are from Elphinstone College. The remaining 13 were sent up as follows:—7 from the Deccan College, Poona, 2 from St. Xavier's College, 2 from the Free General Assembly's Institution, Bombay, 1 is shared by the Elphinstone and Deccan Colleges and 1 by the Elphinstone College and the Free General Assembly's Institution."

—"The defamation case of Schrottky *vs.* Blaney is at an end. The Magistrate yesterday dismissed the charge against Dr. Blaney. He declined to allow the plaintiff to withdraw it as he wished to do, and ordered him to pay Rs. 200 as costs to Dr. Blaney. The money has been given to the Fort Police Court poor-box."

—The sepoy who shot Lieutenant Harris was hanged on Friday morning outside the jail at Rawul Pindee. The execution was almost a private one, only small detachments from each regiment being present. This was done partly out of respect to the feelings of the man's former comrades, and partly because a grand parade would have been altogether to his satisfaction. The evening before, the murderer asked leave to bid farewell to his brother, also a prisoner in the jail—a viper's brood apparently. The brother congratulated him on the crime. "Yes, I did well," was the answer, "but I meant to have shot Colonel Stewart also," Colonel Stewart was on the range at the time of the murder, and was in command of the firing party.

—Rs. 62,413 has been subscribed to the Famine Relief Fund Deccan and Khandeish.

—This is what the *Bombay Gazette* sees when it goes to church: "Custom has rendered Churchgoing the outward and visible sign of the inward and spiritual grace, and yet we can never look at a congregation without thinking how very little of the grace peeps out through the observance. That woman, for instance, who condemns poor Mrs. This and That for her single known fault of staying at home—with her children perhaps—is evidently inattentive to the service she professes to value so highly. Her eyes rove from dress to dress and from bonnet to bonnet, like bees about flowers, and she is even appraising we see the cost of some one's silk while bowing her head to the name her inattention dishonours. He who crys down his brother man as an infidel, making the assumption a bar to his promotion, is snoring during the sermon and thinking of Exchange while the Litany is read. Another is ogling his neighbour's wife under the very nose of the parson; but will leave Church by-and-by with a comfortable sensation of having done his duty as a good Christian for the week. Church is an excellent place for those who go to pray, but the earnestness of a number of the worshippers one sees there is scarcely sufficient to warrant them in holding themselves up as patterns of propriety of conduct to the absentees. Certainly, there is this excuse for their egotism—that High Church priests do not ask so much earnestness as admiration from their congregations. If a man or woman is only attentive to the genuflections of the parson and his garments, he or she will do very well; indeed, we might say that people will do very well if they only go to fill the theatre—we beg pardon, the Church—in which those reverend gentlemen act.

—*Indian Mirror:* "Mr. Bradlaugh in reviewing the progress of atheism and secularism, for Secularism has a regular propaganda, makes this remark:—"We succeed more with Church people than with others. For in every Dissenter there is some vitality." This is evidence from an unexpected quarter. It matters little to us theologically whether a man is "Church," or Dissenter, and matters equally little, we believe, to Mr. Bradlaugh, but religious vitality makes the whole difference between one man and another."

What a curious system that must be that cannot succeed where there is life, and can only make way against the dead.

Friday, December 22.

—Lord Lytton left yesterday for Delhi.

—Deaths last week 458.

—*Overland Mail*; Dec, 1: Amongst the deaths recorded this week are:—Sir Elkanah Armitage; Admiral F. M. Boultbee; Vice-Admiral C. H. Binstead; Vice-Admiral G. Davies; Major-Gen. L. S. Hough, Bo. S.C.; Col. Burnside, C.B.; Col. Bruce Seton, late Indian Army; Lieut.-Col. G. H. Fagan, Royal (late Bengal) Engs.; Lieut.-Col. T. P. Symonds; and Lieut.-Col. G. Woodfall, late H.E.I.C.S., 45th Regt.

Mr. John Rose, the hapless Englishman who fell into the clutches of the Sicilian brigand Leone, has at length made good his deliverance, although, it is stated, at the cost of 4,000*l.* paid as ransom.—

Considering that this gentleman was no less than eight or nine days in the hands of the captors, whom the troops were all that time vainly pursuing, that Leone effected the seizure in broad daylight and in the presence of many other persons, and that this happened, not in Attica, or Thessaly, or Bulgaria, but in presumably civilised Italy, which is so anxious to introduce security for life and property into the dominions of the misbelieving Turk, the sum claimed by the Sicilian bandit can hardly be termed exorbitant. In other respects he seems to have behaved fairly well to his prisoner. During the eight days and nights they went about the Sicilian bandits never ill-used their prisoner, but gave him a full share of what they had to eat and drink themselves, and, if they deprived him of a night's rest by marching almost incessantly, they shared that hardship with him, which was very kind of them. Nevertheless, this amenity did not suffice to diminish the ultimate loss to Mr, John Rose or the scandal to the Kingdom of Italy which is involved in the existence of such possibilities as the kidnapping of quiet merchants and the defiance of the officers of justice. It is a scandal to Italy that a brigand should be able alone to terrorise an entire community, and even a worse disgrace that the outrages he commits should be uniformly successful, and a source of profit to himself, accompanied by absolute immunity. Leone will now be able to retire with a handsome fortune and a whole skin, blessing the administrative neglect which left him the run of all Sicily for lucrative depredation.

—A boy aged 9 years, named William Francis, was fishing on a wharf at Windsor, Novo Scotia. Another boy, aged 8 years, fell into the water about 50 yards off. This is William's account of what happened: I saw little Bezauson (he says) rise to the top of the water, then sink again, and rise once more and sink again. I never stopped to think about the distance I had to swim to get to him, nor even thought about whether I could swim or not; I just jumped over the wharf with all my clothes and my shoes and hat on, and paddled over to where he sank. I was a

good while swimming over, for the tide was running up and against me. I lost my shoes and hat swimming over: and when I got to the spot where he sank I dived down and got hold of him, and then paddled for the wharf, and caught one of the posts, and holding it tightly with one arm and him with the other, just so as his head was above water, I screamed as loud as I could for help. I held on some minutes before anyone came. I was almost gone myself, the water was so cold; but I am glad I did what I did and saved him. I lost my fishing-line though, and my shoes and hat, and was afraid mother would scold me, but she didn't.

Miscellany.

—*Advance*:

Moody and Sankey: A spicial meeting for ministers was held in one of the smaller rooms in Farwell Hall directly after the noon prayer meeting. About seventy-five were present. Many of them were from the country. It was quite informal. Only one hymn was sung. Mr. Moody coming in stated simply its special object. It was that each one might seek to be "filled with the Spirit." This was Scriptural. It was just what was wanted. If there was any one present, he remarked kindly but firmly, who had come in without actually wanting to get just this one thing, let him go out into the other, the general meeting. He spoke of the way to obtain this fullness of the divine power, and the conditions of it; especially the necessity, if there was pride, envy, selfishness, self-seeking, unholy ambition, of casting it ont, and being willing to be nothing before God. He mentioned an instance of a minister in Scotland, who had come to see what it was that he needed, and who for days, in anguish of persistent desire and prayer, had pleaded with God for it till he obtained it. From that time on he had power. In his preaching he had the Spirit's presence. He began to prevail with sinners. And before Mr. Moody left England this man told him that he had the names of over eight hundred persons whom he had led to Christ. Referring to the ministers present from other places, he urged them to seek the same, and to go home and ask their people to pray for them. They need this. It would do good to ask it. It would do good to both themselves and their church. In many cases it is just the way that a revival begins. Another thing, in towns where there were three or four churches of different denominations, let the several pasters get together, talk the matter over, and pray together. The fact of their doing this would have a great effect upon others. The world would see their love for each other. One test of their readiness to receive the fullness of the Spirit would be whether they would be sincerely pleased to see a revival break out in another's church, even if there were none in theirs. After Mr. Moody's remarks all were requested to kneel, when five or six prayers were offered. When they had risen, Mr. Moody in a few remarks continued to show the practicability of what he had been urging, doing so partly by reference to his own experience. Five years ago he used to hear, on the North Side, Brother Parkhurst and Brother Chamberlain preach, but he thought a person converted in his own church worth five times as much as one in theirs. But five years ago he was brought to see that was all wrong. God searched his heart and made him see his mistake. It was a terrible time of it he had for a while, till he got deliverance. Should the ministers seek the fullness of the blessing, there would be nothing to prevent a great revival throughout the whole Northwest. No advice could be more simply or fraternally given than that given by Mr. Moody—or more important.

—A Prison Mission Sewing Class; by Mrs. Meredith, in *Word and Work*:

"Dear women," said one of the workers, who was taking leave of the labour for a time, "Will you now tell us some of the texts that you learned during the days we have been together?"

We, who sat by, expected that, like children accustomed to examinations, there would have been an answer by all voices together, and some of our every-day Scripture verses repeated aloud. No such thing. The women looked at, and nudged each other, and silence was maintained so long, that the lady repeated her request.

"The truth is that we can't do it like the book; but some of us would wish to tell what we do know," said a voice that came from a little person, well known in Prison Mission circles for some years, to be witnessing a good profession.

"Very well, Mrs. B——, we can have a little 'Experience meeting;' suppose you tell some of the Lord's dealings with you."

"May I mention other people, as I have seen made happy, by what they learned here?"

"Yes. If you have any testimony to the Lord's glory, we will be glad to hear it."

"Then I do know, that B—— died very glad as ever he'd come into the women's class, looking for me, which he did, as you know, ma'am, of a wet Sunday evening, in Shoreditch Mission Room. The tea was going on, and you asked him to sit by the fire, and he coughed dreadful; and up to that minute he didn't believe in any God; for he'd seen nothing but bad; and it was all new to him to find people doing anything for *us*. You spoke to him about the love of Jesus; and he did not understand that you meant himself was offered to be saved. He knew he was very bad in his chest, and heart, and that the doctor said he'd never recover; but he had made up his mind to, let come what will: and he never thought about his soul to all. That night when we were going to the lodging house, he began groaning, 'Oh, my poor soul! Oh, my poor soul. I'm a great sinner, Maggie.'

You heard what they say at the Mission,' says I, 'that Jesus died for us to be saved;' and sorry I am I don't go to Jesus, as they tell me, every day."

"You wouldn't leave me,' says he, 'and I in this bad way?'

"'It wouldn't be leaving you,' says I, 'if I went to the Lord every moment to pray,' what I never do."

"'How is it to pray,' says he, 'and what is it you say? I learnt, but I've forgot.'

"Oh, ma'am, how I wished I knew how to teach him! But God found the way to get him taught. That night he burst a blood-vessel, and we took him to the hospital in the morning; and there he was lying like a dying man for days; and every time I went he only said, 'Maggie, pray for me;' and I did'nt know how." Here sobs and tears disturbed the tale, but it recommenced with a joyful start. "I learnt, and he learnt, glory be to God! Don't you know, ma'am, the day we had so great a blessing, when one man stood up and gave an answer to you that surprised you? Well, that was *my moment*, and I'll never forget it. I was saved that instant; and I ran away as quick as I could with what I had got; and I told B—— about it, and he rejoiced too, and got out of his misery that moment. Says the man to you—a poor, sad, sickly creature he was, broken down, like my husband, by drink and imprisonment—'You asked us, ma'am, what we mean when we say *our Father*; why we mean Jesus and us. I have no business to say 'My Father,' until I believe that Jesus is my Saviour; and now I know He is, and I say to the Lord God *our Father*—the Father of me and my Saviour together; for the two of us always go together now. God sees me and my Jesus; and He hears me and my Jesus; and I say *our Father*, for it is me and my Jesus that want the things we pray for. I never doubt I'll get what I want, when I can say Jesus and I want it; and, surely, I can say Jesus wants pardon for me, and heaven for me, and eternal joy for me; because He died to get them for me; so I say *our Father*, give me *all* things, for Jesus and I are one.'"

"So that gave B—— peace?"

"Yes, ma'am; and he kept it till he died, which was about a week after; and I heard him saying *our Father*, that's Jesus and me, good Lord, not me by myself, a poor sinner, but Jesus with me, and I with Him, as he told us to go, and to say *our Father*. Oh, it is sweet!"

Poor little Mrs. B—— could say no more. It was some time before any of us spoke; and then we sang "The Lion of Judah," as that class only could sing it. I never hear it elsewhere, without remembering the voices, cracked, hoarse, and tuneless to our ears, of those who enjoyed the triumphant swing of that chorus:

"For the Lion of Judah shall break every chain,
And give us the victory again and again."

Many of them had the victory; and when one considers the terrible chain of drink and debauchery by which they had been bound, it exalts the "wondrous love," that did it all.

—*Zion's Herald*:

In my day school, the class in writing gave me an idea of how we as Christians depend on each other, instead of depending on Christ. The copy-books contained "the perfect system of penmanship," and yet the children insisted on my writing the first line. The perfect copy seemed beyond them. "I can't begin it, teacher," was the excuse invariably. But when for some timid, self-distrusting children, I traced the first line, they were ready for work. Glancing at my imperfect copy, and possibly above to the perfect copy, for imitation—though too often altogether heedless of that—they made some progress. But, "be ye perfect" seemed beyond their comprehension.

How much their following my copy resembles our Christian life! Where I followed the perfect copy, the pupil followed. Where I failed, they failed. When I left a letter incomplete, I saw the error repeated. If my pen traced a loop too far below the line, or shot one jot above the prescribed limit, theirs followed with astonishing similarity, or perchance, widely distorted my exaggeration. Just so it is in our Christian experience. If my neighbour indulges in a questionable amusement or entertainment, I, like my boy and girl in the school-room, go and do likewise, or step still farther aside from right and duty. If I indulge in gossip, or fail to remember the Sabbath and keep it holy, my neighbour, with surprising alacrity, recognizes the fact, and considers it his or her privilege to follow my example.

Day after day, during the writing exercise, I labored to impress this fact upon the minds of the children; Follow the perfect copy closely—not afar off—with not even my hand between it and their own effort. So, we Christians look to each other, and, forgetting to look above to the Perfect Copy, we follow afar off. All honor to those Christians to whom we may look for an example! All honor to those who are willing to be taught, who do look to earnest, honest Christians, and follow in the path of godly men and women!

Selections.

MISSION AND REVIVAL WORK IN FIJI.

(By the Rev. Joseph Waterhouse.)

Navuloa, Fiji, 18th August, 1876.

Tearing myself away from the worldly entanglements in which I have been involved by my reappointment to the institution, I have at last been permitted to see the commencement of a gracious revival of religion. Ever since my return to Fiji I have been privileged with tokens of the Master's presence in connexion with village preaching, but have been hampered with church secularities that have prevented that concentration of effort necessary to secure full results. The more I went about the people the more was I satified that efforts should be put forth to bring them directly to Jesus. Multitudes were in the valley of decision, but seemed to lack a helping hand.

Having succeeded in preparation to a certain extent to leave the institution under the care of others I commenced a series of special services on Sunday, 30th July. On the day previous I took up my temporary residence at La-waga, the home of my coloured colleague, the Rev. Daniel Gave. This place is conveniently situated in the centre of Tokatoka, and surrounded by some nine villages, the whole of which are within four miles of a native minister's house.

On Sunday we held a camp meeting in the square. About seven hundred attended, principally adults, with, to my regret, very few children. We were surrounded by everything beautiful, so far as tropical shrubs are concerned: Tahitian chestnuts, bread-fruit trees, cocoanuts, Malay apples, palms, oranges, and bananas. The weather was splendid. Close by the spot for worship is an artificial mound of earth about twenty feet high, the abandoned foundation of a heathen temple. The service consisted of song, prayer, sermons, exhortation, and statement of spiritual experience. It lasted the whole of the day, excepting a break for dinner. Nothing could exceed the attention of the people. The subjects were appropriate. The most telling sermons from the native preachers were those delivered on the following subjects:—"Zaccheus wishing to see Jesus," and "Desiring a Better Country." The letter was preached by a younger brother of Ratu Levi, one of the native missionaries to New Britain. The preacher was himself one of the principal chiefs of Tokatoka. He spoke of their attachment to their own soil and country, of its beauty and fertility and then contrasted it with the "better country." I felt the discourse did me good, and gave a tone to our subsequent proceedings.

On Monday we commenced separate special services, intending to hold one in each village. Each village is in charge of a catechist, called a "teacher," whilst the native minister superintends the whole of the work in the nine villages. We agreed that we should all go in company together, and assist in each village. We first gathered at Na Bitu, the residence of the head chief. The church was filled, and the first service was terminated within four hours. The people remained the whole of the time. Power from on high rested on us, and many were convinced of sin; the presence of Jesus was very manifest. After a rest at noon, I held a meeting with the minister, teachers, and members of society, and we all consecrated ourselves afresh to Christ. A solemn awe rested on us, and the building was filled with the glory of God.

On Tuesday we had a three hours' service at Naboyali. The church was crowded. I placed all the teachers and good singers together, thus making a sort of choir. How I missed our English revival hymns! In their stead I selected the most appropriate hymns I could find, and I was astonished to find how much more suitable these hymns proved for revival than for ordinary services. To these I added my old version of "Come to Jesus," in Fijian, to the English tune. My subject was—"The Light of the World," and I was greatly helped. The light shone, and Jesus was in our midst. Oh! what light, comfort, peace, and joy, did His presence bring! We were indeed baptised with power. Paul gave the concluding address, which I thoroughly enjoyed from the words—"He arose, and went to his father." He illustrated his subject by bringing in a reference to the ways of a prodigal Englishman coming to Fiji.

After a visit to a sick man who had sent requesting me to pray with him, we all dined with the chief, who would not allow us to go anywhere but to his house.

In the afternoon we visited another village, and again had showers of blessings. At night, just as I was preparing to rest, a poor prodigal called on me to say that he wanted salvation. He had attended the morning service, which was the first of the special

series at which he had been able to be present, and the Spirit of God had convinced him of sin. As a sinner he had a very unenviable notoriety. He told me he was a thief and a great sinner; could *he* be saved? I preached Jesus to him, and, with four or five of my coloured companions, prayed with him. There and than he found peace.

But I must not follow our course. Everywhere the Lord worked with us, and every church became the spiritual birth-place of some; four, five, ten, eleven, during each service. We held services in two villages daily, and all sorts were brought to a knowledge of Jesus—members and non-member, young and old, men and women, and one little boy about nine years of age.

I may give the case of a recent convert to show that we were none too soon; the Lord was beginning to work. I refer to Katea, or Vuci. After the measles for one month he became a Roman Catholic. Paul, the teacher, had asked him whether he was a Roman Catholic from conviction of its truth, adding—"I am anxious for your salvation." So far as I could find out, no other human means were employed in this young man's conversion. After this conversation with Paul, the young man went to an evening dance but retired before the dance was over, and went to bed. He was awoke from sleep by the entrance of a person who spoke to him, and he found the place was full of light. The visitor wished him to follow him, and Katea did so. They came to a beautiful city of light, the inhabitants of which were clothed in white, with palms in their hands. He was for walking inside the gate, when the keeper said—"Look at what is behind you." He turned round and saw all his sins following him. Then he heard a voice saying—"Depart to misery," and he beheld a place full of the flames of fire. Thither he was being taken when he awoke, and behold it was a dream. The result of this dream was mental anxiety. Soon afterwards he was again visited at night. The same person whom he had previously seen surrounded with halo of brightness woke him up in the middle of the night, and told him to read John iii. 20. "Now," said Katea to me, "my father died when I was a very little boy; and when he was ill and alone one day, he called me to him, and pointing to a Bible, said—"I am dying. My son, let this Book be your father and your grandfather; remember that, and you will want for nothing." So when daylight came, Katea got his neglected Testament and opening it at John iii. 20, he read as follows:—"For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." This occurrence took place the very day we had made our final arrangements for the special services, and Katea sought and found Jesus. So far as he was concerned then the Lord had done the work without us, but doubtless in answer to prayer, and prayer not only ours, but of a father who had been fifteen or sixteen years in the grave.

On Sunday, 6th August, we had special services at Nakelo. The inhabitants of several small villages were invited to meet me at Namuba, in the large new house of the late Tui (or king) of Nakelo, which was kindly placed at my disposal by the son and heir. We preferred the house to an out-door meeting on account of the unsettled state of the weather. About thirty of our institution men and forty of the boys accompanied me. We had great difficulty in arranging the seats so as to accommodate those who came; but room was found for all. The house was crammed by a congregation numbering about four hundred. All were seated on the matted floor, except myself; I had a chair, so as to rest myself occasionally. To prevent confusion we sat to sing, except once or twice, when we stood to break the monotony. After a hymn we had silent prayer for five minutes; then singing, and the opening prayer. Another hymn having been sung, I preached the introductory sermon on "An Inquest on a lost soul." Around me were the Rev. Thomas Naceba, native minister in charge of Nakelo Sectional Circuit, and his local preachers, numbering about thirty. Of these about eighteen are in charge of towns as teachers or catechists. In addition to these there were present about twenty-five young local preachers, who are in a school for improvement conducted by the native minister. Amongst my congregation, then, I had more than eighty preachers of the gospel, besides class-leaders. The Spirit of God spoke through me to these preachers, and the native minister especially was greatly affected at the review of the value in the sight of God of the human soul. After this we had other short sermons, with the singing of select hymns and many prayers. Soon it was evident that the power of the Lord was present; and when I addressed penitents on the simplicity of the way of salvation, referring to Naaman, the woman that touched Jesus, the blind man calling on the Son of David, the power of Jesus' presence was simply overwhelming. Several found peace with God, but only three openly declared the fact. It was impossible for me to move amongst the congregation, and equally impossible for the people to come to me; so we went on praying and teaching and singing, and left the work with the Lord. At noon we adjourned for refreshment, and held an equally interesting service in the afternoon. I dismissed the people in time to enable them to reach home before dark.

Though much wearied with the labour and excitement of the day, yet I thought it advisable to meet the native minister and his staff of local preachers in the evening in the schoolroom, where we had the benefit of two small lamps. To about fifty preachers I there gave an account of several revivals, and urged them to fresh consecration to God.

The native minister, in reply to my inquiry, had recommended me to collect the inhabitants of two or three villages together, and hold a service in one place, so as to save time. But to this I objected, for two reasons: first, the sick and weakly, not being able for the exertion, would be overlooked; and second, I found that on Sunday the people were not as free before strangers as I judged they would be in their own villages. Accordingly I announced on Sunday that we would hold separate services in each village, and on Monday we arrived at Naselai, after a walk of one hour and a-quarter. When the congregation was assembled in a disgracefully dirty little church our prospects were very discouraging. The town people only numbered about thirty-five, whilst I and my companions were more than half that number. Soon, however, the master's presence was felt, and I forgot all about the place and fewness of numbers. The people had not been with us yesterday, but the Lord had prepared them. During a service of three hours thirteen were convinced and found peace. I was amazed! Thirteen out of thirty-five, many of whom were already on the Lord's side, was something more than I expected, and my faith was wonderfully increased.

In the afternoon service at another village twelve declared themselves for Jesus out of a somewhat similar congregation.

On Tuesday morning, at Muana, I had a very small congregation—only ten or eleven adults. Surely, thought I, we shall see on conversions here; yet the Lord Jesus was with us, and the only two unsaved received "repentance unto life." Five boys also received spiritual life. "Of such," said I aloud, "is the kingdom of heaven." In the afternoon eleven out of a congregation of thirty at Vutavon were brought to Jesus; some of these had been impressed on Sunday.

On Wednesday the answer to prayer was truly marvellous. The congregation numbered twenty-seven, of whom twenty found peace. I never saw anything like it; nor have I ever read of such a work as the Lord is here carrying on. After a rest, I went to see a man who has been suffering from a spinal complaint for eighteen months. Never, except during the plague, did I find a more miserable object. We preached Jesus to him in as filthy a hovel as I ever entered. The poor creature on his knees drank in every word. "Oh," said he, "I am such a sinner; for an age all I have thought of has been my sins; I was so wicked before I was ill." But now Jesus came to save him. After instruction I prayed with him, and he believed for salvation. When he found peace, he called out "Oh, my heart is so hot." We left the poor sufferer rejoicing in Christ.

In the afternoon we spent a happy season at Tumavia; never was Jesus more visibly present. Twenty-three received salvation out of a very small congregation. Members and non-members of society, all are invited to Jesus who do not yet know Him to be their Saviour.

It is worthy of notice that the head chief liberated two villages from work at the Government plantation on account of my wishing to hold services in those villages that day. He said that he was satisfied that the result of our services would be advantageous to the State, as the people were giving up their sins, and there would be less work for the police and the magistrate.

In the evening the Tokatoka native minister came to see me. He informs me the work is going on in his section, penitents finding peace every day. Last night seven went to the teacher at Naboyali seeking mercy, and asking permission to join a class. He gave me the names of forty-four who have joined the classes. Praise the Lord!

On Thursday, 10th, we had a good attendance, and twelve declared for Jesus. There were two or three old men who could say nothing for a long time. At last one of them found peace. Another I persuaded to remain with me after the service; his name was George. After instruction and prayer his tongue was unloosed, and he told us he was baptised long ago: truly convinced of sin last Sunday, but now he knew his sins were all "blotted out." I never saw a greater change from heavy heart and silent tongue to gladness and praise.

I had a special meeting with the Nakelo minister, teachers, and local preachers, and urged them all to give up their smoking and moderate *kava* drinking. "Do no do it," I said, "because I ask you, for some three thousand gave up *kava* at my request when I was here before, and during my absence the majority have taken to it again; but ask Jesus *He* would have you do. If your usefulness is lessened by use of these things, give them up that you may be more useful." Three present acknowledged that they had been pledged with me formerly to abandon the use of *kava*, and they with others thanked me for my advice. I have only to say, the use of these things greatly militates against the success of the native helpers in Fiji.—(*Melbourne Spectator.*)

THE DECLARATION OF INDEPENDENCE IS A MYTH!

Some of our young readers have frequently read of Strauss and his theory of the mythical origin of the life of Jesus Christ, but probably they have not quite understood what that theory is. To enable them to understand it and to fully appreciate its true worth we give them below *Theodore Parker's* application of Strauss' principle to a comparatively modern event,—the story of the Declaration of the Independence of the United States.

'The story of the Declaration of the Independence is liable to many objections, if we examine it *a la mode* Strauss. The Congress was held at a mythical town whose name is very suspicious,—Philadelphia—*brotherly love*. The date is suspicious; it was the *fourth* day of the *fourth* month (reckoning from April, as it is probable that the Heraclidæ and Scandinavians,— possible that the aboriginal Americans,— and certain that the Hebrews did reckon). Now *four* was a sacred number with the Americans: the President was chosen for *four* years: there were *four* departments of affairs; *four* divisions of the political powers namely, the people, the congress, the executive, the judiciary, &c. Besides,—a thing, which is still more incredible,—three of the Presidents, two of whom it is alleged, signed the declaration, died on the *fourth* of July, and the two latter exactly fifty years after they had signed it, and about the same hour of the day. The year 1776 is suspicious, for it is but an ingenious combination of the sacred number, *four*, which is repeated three times and then multiplied by itself to produce the date; thus $444 \times 4 = 1776$. Q. E. D.

Still farther, the declaration is metaphysical, and presupposes an acquaintance with the transcendental philosophy on the part of the American people. Now the "Kritik of Pure Reason" was not published till after the declaration is said to have been made. Still farther, the Americans were never, to use the nebulous expression of certain philosophers, an "idealo-transcendental-and subjective" but an "objective-and-concretivo-practical" people to the last degree; therefore a metaphysical document, and, most of all, a "legal-congressional-metaphysical" document is highly suspicious, if found among them. Besides Hualteperah, the great historian of Mexico, a neighbouring state, never mentions this document; and farther still, if this declaration had been made, and accepted by the whole nation, as it is pretended, then we cannot account for the fact, that the fundamental maxim of the paper, namely the soul's equality to itself—all men are born free and equal"—was perpetually lost sight of, and a large portion of the people kept in slavery; still later, petitions—supported by this fundamental article—for the abolition of slavery, were rejected by the Congress with unexampled contempt, when, if the history were not mythical, slavery never had a legal existence after 1776; etc, etc. But we could go on this way for ever." (Parker's Miscellaneous Writings, P. 278.)

THE SOUL'S EAGLE-FLIGHT.

BY REV. THEODORE L. CUYLER.

"They that wait on the Lord shall renew their strength. They shall mount up with wings as eagles." There is a ring in this passage like the blast of a bugle. He makes a very great mistake who supposes that the word "wait" implies an indolent passivity. The Hebrew word has brawn and bone in it; its signification is primarily *to be strong*—strong enough to hold out under pressure. Thence the word came to signify patience as the opposite of discouragement and peevishness. When a soul is ready to do God's will, and to submit cheerfully to God's discipline and to receive such fulness of supply as God is willing to bestow, that soul may be truly said to "wait on the Lord." It is a great grace, and it leads to a gater glory.

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The man who thus waits on God renews his strength. He does more; he receives a wonderful *inspiration*. He "shall mount up with wings as an eagle." Naturalists tell us that the special power of the eagle is in his wings. He can fly in the teeth of a gale, and go out on long voyagings towards the clouds, and play the aeronaut for hours without weariness. His "conversation is in the heaven." The sparrow twitters from the housetop; the dove is content to abide in the forest; but eagles are children of the skies, and playmates of the storm. Even their nests are on the mountain crags.

So God means that every soul which waits on Him shall sometimes soar. Not creep, or grovel in the muck of worldliness, or crouch in bondage to man or devils, but rise above all these baser things into the atmosphere of heaven. When a soul binds itself to God, it finds wings. Such an one has a citizenship in the skies. He catches inspiration from the indwelling Spirit. He rises above the chilling fogs of doubt, gains a wide outlook, is filled with ennobling thoughts, and actually feels that he is an heir to a celestial inheritance. He *outflies* the petty vexations that worry the worldling, and the grovelling lusts that drag the selfish and sensual soul down into the mire. His soul-life is hid with Christ in God. What to him, in such holy hours, are the fear of man, or the greed of gold, or the thirst for applause, or the sting of poverty, or the apprehension of death? Why should he chafe or fret his spirit with the petty anxieties that worry poor creatures who live without God and without hope? What cares the eagle, as he bathes his wing in the translucent gold of the sunbeam—for all the turmoil, the smoke, the clouds, or even the lightnings that play far beneath him? He flies in company with the unclouded sun. So a heaven-bound soul, filled with the joys of the Holy Spirit, flies in company with God.

Brother in Christ Jesus! you may realize these happy experiences, if you will but wait on Him, if you will but knit your soul to Jesus. You will be surprised to find what an uplift there is in your religion. You will discover how it can carry you above base and sensual desires; how it can give birth to pure and holy meditations; how it can kindle joy in seasons of dark adversities and bereavements; how it can keep your hope as serene and shining as the morning star. Strive after this, by living less on self, and more on Jesus. Live more like a son of God, or a daughter of God, with the full feeling of adoption. Set your affections on things above. Don't count these perishable things to be your treasures. Seek better ones in heaven. So shall prayer, and Bible study, and the daily victory over sin, and the doing of God's will, renew your strength. You will mount up with wings as eagles, until you grow heavenly-minded—"which is life and peace." This is the "higher life" to which Christ calls every believer. And when you and I are inclined to nestle down in indolence and self-indulgence, God "stirs up our nests" and bids us fly towards Him.—(*N.Y. Evangelist.*

THE WEEK OF PRAYER, 1877.

The Evangelical Alliance have just issued their annual invitation to united and universal prayer at the commencement of the year, January 7-14, 1877. It is as follows:—

Beloved Christian Brethren,—The season has again returned for addressing you in the name of the Evangelical Alliance, in prospect of the first week in January of the coming new year.

It has been our privilege for many years annually to invite the children of God of all lands and languages to open the new year with united thanksgiving and prayer, "agreed on earth as touching anything that they shall ask." Great is our encouragement to renew the invitation. The observance of the week of united and universal prayer has largely and extensively increased; and the results have been such as not only to rejoice our hearts and the hearts of multitudes in various countries, but to redound to the glory of Him through whose mediation, and on the ground of whose one sacrifice for sin, we all haveaccess to "the throne of grace."

The times and seasons are causing deep anxiety among devout and thoughtful believers. Society is stired with impulses and activities, the evil tendencies of which cannot be doubted. Heathen and anti-Christian systems are waking up to the dangers with which the spread of the Gospel is threatening them; wars and rumours of wars are rife among the nations; and whilst the advocates of open infidelity on the one hand, and of superstitious belief on the other, are putting forth fresh activities, the true soldiers of the Cross are called upon to maintain their spiritual warfare with closer union, with greater diligence, with more constant watchfulness, with more brotherly love, and with more fervent and united prayer. "The Lord reigneth!" This is both the ground of our rejoicing and the strength of our hope.

The invitation is signed by members of the Alliance representing England, Scotland, Ireland United States, Canada, France, Belgium, Switzerland, Germany, Holland, Denmark, Sweden, Norway, Italy, Turkey, Greece, and Syria:—

The following topics are suggested as suitable for exhortation and intercession on the successive days of meeting:—Sunday, Jan. 7; Sermons—Christian Fellowship (1 John i. 7). Monday, 8: Thanksgiving and Confession, in view of the past year. Tuesday, 9: Prayer for the Universal Church; for its increase of faith, activity, holiness, and Christian Charity. Wednesday, 10: Prayer for Families—for the unconverted; for sons and daughters abroad; for those in sickness, trouble, or temptation; and for those who have been recently "added to the Church." Thursday, 11: Prayer for Nations—for rulers, magistrates, and statesmen; for philanthropic and benevolent institutions; for a pure literature, and the spread of sound education among the people. Friday, 12: Prayer for Home and Foreign Missions (Luke xxiv. 47). Saturday, 13: Prayer for the Holy Spirit (Joel ii. 28). Sunday, 14: Sermons—one Lord, one faith, one baptism, one God and Father of all (Eph. iv. 5, 6).

TELEGRAPHIC NEWS.

Constantinople, December 15th: Prefatory confabulations take place daily, but the question of the occupation of Bulgaria has not yet been mooted.

16th: It is expected that the plenary Conference will commence sitting next week.—A despatch from the Governor of the vilaye of the Danube informs the Porte that Russian agents are inciting the Bulgarians to send a deputation to Constantinople in order to solicit the Russian occupation of Bulgaria.

Philadelphia, 16th: Wade Hampton, the Democratic candidate for Governor, has been installed Governor by the Democrats in South Carolina.

London, 16th: The steamer Trentham Hall sailed from Liverpool to-day for Bombay.—Obituary.—General the Hon'ble William Arbuthnot, R.A., and General Doveton Hodson, C.B.

18th: The St. Petersburg *Herald* states that a neutral occupation of Bulgaria is the extreme limit of Russia's concession. The Porte, however, rejects any foreign occupation.—Latest telegrams from Constantinople state that the Turkish armaments are being pushed forward with great energy.—The preparatory confabulations ended on Saturday. No formal resolutions were drawn up.

Constantinople, 18th: General Ignatieff has informed Lord Salisbury that Russia would accept a Swiss or Belgian occupation of Bulgaria. England has not yet replied to this suggestion.

19th: It is asserted that all the Foreign Envoys have approved *ad referendum* the proposal of General Ignatieff for a neutral occupation of Bulgaria.

Rome, 19th: Signor Depretis, President of the Ministry, has declared in Parliament that Italy cannot abandon the Treaty of Paris.

London, 19th: The Venerable Edward R. Johnson, M.A., Bishop Designate of Calcutta, sails for India by the P. and O. steamer on 28th instant.

20th: At a meeting of the Cabinet held to-day, it was decided to postpone any resolution upon General Ignatieff's proposal pending a reference which has been made to the Queen. Russia has made formal propositions that Belgian troops to the number of six thousand should occupy Bulgaria. Earl Beaconsfield is, however, adverse thereto, thinking that it is inadequate: further it is doubtful if Belgium would accept such a proposal. Switzerland has already notified a refusal. The Earl of Beaconsfield is unwell.

Constantinople, 20th: Midhat Pasha has been appointed Vizier.—An Imperial Hatt states that the nomination of Midhat is due to a desire of the Sultan for good Government, and a satisfactory solution to the questions now pending before Conference. The manifesto, however, confirms the legitimate rights and interests of the Turkish Empire.—The Foreign Envoys here have received despatches from their respective Govenments approving of their decisions. The Plenary Conference commences to-morrow.

PASSENGERS SAILED.

Per P. and O. Str. *Mirzapore*, 18th:

For Southampton.—Mrs Logan and two children, Major A H and Mrs Utterson and child, Major and Mrs Kettlewell and two infants, Miss Hammond, Capt G W Willock, Mr A J Macdonald, Mr H W Gibson and five children, Sergt Dodsworth, Mr T B Collingwood, Mr and Mrs John Sullivan, Mrs Blight and infant, Mrs Stewart and infant, and Dr E A Hudson.

For Brindisi.—Mr E J Ebden, Mr R H Pierce, Mr D G Proby, Major B R Cawbers, Mr A B Fisher, and Lieut Garfitt.

For Venice.—Mr D Watson.

For Aden.—Deputy Surg-Genl W G Hunter, Capt J DeCosta, Mr W H Goode, and Mr J T Baker.

PASSENGERS ARRIVED.

Per P. and O. Str. *Zambesi*, 21st:

From Southampton.—Col and Mrs Bannerman, Mrs D Thomson, Miss Birdwood, Mrs and Miss A Stewart, two Misses Gill, Surg-Maj and Mrs T G Scaddon, Miss Growse, Mrs Hosack, Mrs Ducat, Mr Romilly, Rev W Keene, Mr A H Spedding, Mr and Mrs R Taylor and infant, Miss Reay, Surg J R Reid, Mr Kaseejee Bawa, Mrs Wright, and Mr Barker.

From Venice.—Dr and Mrs Morris, Dr and Mrs Murray, Major and Mrs Gunary, Mr T A Boyson, Mr A V D Best, Mr A J Cursetjee, Miss Aspinwall, Col Mayne, Mr Francke, Mr D Andrews, Mr Kreck, Mrs Blair, Mr A M Tod, Mr S Hunter, Mr Jas Melville, Lieut-Col Richens, and Mr C Holmes.

From Brindisi.—Mr F Whitney, Mr and Mrs Maconochie, Mr F Plowden, Mr W Scott Elliott, Dr H Moir, Mr Agelesto, Mr and Mrs Cantopher, Mr B Loder, Mr C T Brock, Mr Forman, and Mr W Smith.

From Marseilles.—Mr Sconloudi.

From Suez.—Mr Butcher and two brothers.

From Aden.—Mr Cartwright, and Mrs O'Denoughue.

Per Str. *Sumatra*, 21st:

From Genoa.—Major and Mrs Strong, Mr Rathwaushu Chetti, Mr Howard Barton, Revd R Clark and wife, Mons Liautur, Mr Clark's servant, and Mr Clark.

From Naples.—Captain and Mrs Wemyss, Viscount Downe, Countess Downe and one English Governess, Mr Hessjee, Ardasser C Dady, and Col F R Maunsetti.

Domestic Occurrences.

DEATH.

CRADDOCK—December 15th, at Parell, Bombay, Frances Hannah, the wife of William Edward Craddock, of Stratford, Essex, Loco Storekeeper, B. B. and C. I Railway, Parell, Bombay.

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